A U M

Look up at it; it is higher than you can see! Bore into it; it is deeper than you can penetrate! Look at it as it stands before you; suddenly it is behind you!—CONFUCIUS

THEOSOPHY

Vol. XXXV April, 1947 No. 6

THE CYCLE IS NOW

THEOSOPHISTS, following one of the few specific directions on cycles to be found in the theosophical literature, have long expected, and—after their individual fashions—prepared for, the twentieth century "cycle of psychism." They have access to careful analysis and explanation of psychic laws and forces, and the writings of H. P. Blavatsky and Wm. Q. Judge contain the plainest of warnings concerning "psychism, with all its allurements and all its dangers." Now that the prophesied cycle is fairly upon us, however, and in view of the fact that history never repeats itself exactly, the question is: are Theosophists any better able to identify psychic influences in general, or to gauge their effects upon themselves, than is the average thinking man?

In the broadest sense, a psychic phenomenon is any experience not *consciously* understood: if psychic phenomena were not unintelligently experienced, they would be neither phenomena nor psychic. Further, a psychic phenomenon always depends upon a *sense* perception, whether of a situation, an event, a person, a feeling or an idea. This means we are dealing with a delusion, because the senses are minor organs of perception—never, in and of themselves, reliable perceivers. Sense impressions have no intrinsic meaning for the Ego; they must be interpreted by higher organs of perception (analyzed by the mind, for instance), according to the Ego's concept of reality. Soul evolution, in these terms, is the progressive emancipation from more and more subtle appearances of reality, more and more insidious illusions.

The nature of an illusion is to make its subject temporarily forget himself—and not realize that he has done so. The awareness, or the memory, of moving *into* the maya is obliterated, thus rendering the person's psychic involvement complete, and closing the experience outside the area of his intelligence and understanding. This process of losing oneself completely in any single type of experience,

of identifying the ego with a partial reality, is the essence of involuntary incarnation and reincarnation; it is therefore the key mystery in this period of human evolution.

The next great Race will be one of mind ascendant, and in preparation for that cycle it is the responsibility of present Humanity to begin to establish the habit of *reflective* experience of all the phenomena of life—self-conscious passage through all states of being. This implies a "fully awake" condition of mind, which permits the abstraction of knowledge from experience and prepares the Ego for the state known in theosophical teachings as Adeptship. The Adept has acquired the power of voluntary incarnation. His individuality never abandons the Self; hence he is master of the phenomenal world.

The man of the present race, however, tends to be the victim of one appearance after the other: always the seeing, the hearing, the feeling, the imagining is "the real" for him, and as long as he is wholly absorbed by an experience, he cannot assimilate its meaning. He must be outside the illusion, in some measure, before he can absorb anything *from* it. This returns us to the question of how psychic influence is detected, and its deceptions, therefore, avoided.

The precise wording of the Third Object may afford a clue: "The investigation of the unexplained laws of nature and the psychical powers latent in man." The investigation is to proceed while the powers are *latent,* lest all impulse to investigate and understand be swallowed up in the activity of the powers, the play of forces. "Nature" must include, in especial, human nature, for the unexplained laws of man's own being are his most immediate difficulty. This Object enjoins deliberate study of thoughts and actions, feelings, habits and susceptibilities, each of which conceals a mystery. For—

> Some day we will begin to see why not one passing thought may be ignored, not one flitting impression missed. This we can perceive is no simple task. It is a gigantic work. Did you ever reflect that the mere passing sight of a picture, or a single word instantly lost in the rush of the world, may be basis for a dream that will poison the night and react upon the brain next day. Each one must be examined. If you have not noticed it, then when you awake next day you have to go back in memory over every word and circumstance of the preceding day, seeking, like the astronomer through space, for the lost one.

Here is depicted the death of passivity, the gathered strength of him who is able to *note* influences, instead of emotionally reflecting their impact. This is control of the psychic nature.

It is a process to be carried on within the man himself—the psychological and moral antithesis of auricular confession, which makes Catholicism "an enemy common to all" and a block to soul evolution. Psychoanalysis, unfortunately, has often furthered the invidious effects of "Confession." To encourage an individual to pour out upon someone else his inner conflict, obsessions, imaginings and distorted emotions may give the patient some passing relief; but by this means, his attention continues to be focussed on the already over-powering psychic situation, and the dominant weakness—passivity— is represented as justifiable. The habit of dependence upon something or somebody outside himself is intensified.

The teacher, as contrasted with this type of "priest" (or false guru, in Eastern phraseology), is known by his reticence, discretion and measured speech—qualities which, above all others, testify to egoic equilibrium. He looks through and beyond the purely "personal" aspect of psychic tensions, for he knows that adjustment must be sought in a clarification of soul-purposes, not on the lower plane where the frustrations and disturbances come into focus and are experienced. The speech of the wise teacher does not reflect nor involve anything "psychic"; it is overshadowed and controlled by moral necessities, and is considered not merely as response, but chiefly as a responsibility. "In Occultism, speech is regarded as an act, and the most difficult of all acts to control." The relation between "psychism" and gossip, therefore, is not particularly obscure, and the various tendencies of this cycle may be examined for other and more subtle correlations. Much of the "new freedom" that seems to have triumphed over traditional "moral" restraints would be more accurately defined as new forms of ancient bondage—*introverted* psychic slavery, replacing slavery to externally-imposed religious fears. It will be remembered also that the obvious psychic phenomena are never the most dangerous, else the ancient aphorism would not hold: "Let him that thinketh he standeth take heed lest he fall."

To intelligently meet the cycle of psychism, is to persevere in the inner work of overcoming illusion and ignorance. It is to educate our perceptions, to discipline our attitude toward perceptions, and to acquire the power of clearly evaluating any perception. Thus will the hope and the aim of theosophical teachers begin to be realized, presaging the time when *all* cycles of psychism will lose their power over man, and become simply times of birth for new sensitivities which can deepen and extend, rather than blind, the vision of the soul.

THEOSOPHY AS A CULT IN INDIA

[We reprint in this issue, for the first time, two articles by Mr. Judge on the subject of India. "Theosophy as a Cult in India" originally appeared in the Boston *Index* for April 1 and June 3, 1886. (The *Index* had previously printed Mr. Judge's "The So-Called Exposé of Madame Blavatsky." See January THEOSOPHY.) "India and her Theosophists," reprinted from *The Theosophist,* September, 1893, is notable both for its forceful expression and its historical bearing on the Movement at that time. Mr. Judge is evidently commenting upon "The Hour of India's Need," by Sidney V. Edge, then one of the headquarters' staff in India. Mr. Judge's reply was not published until exactly a year later (the delay mentioned in the first footnote). Edge had written bitterly and in extenso on what he termed "an absolute want of intellectual activity" among the Hindus, asserting also that "Circumstances tend to show that mutual relations between East and West must, from the nature of the age, be ushered in by a new intellectual departure, and the success of this lies, more or less, in the hands of the East."

Col. Olcott's odd footnotes, reflecting his state of mind at the time, require some explanation. They are of a piece with the personal "history" of the Society which he was currently writing in his "Old Diary Leaves," published from month to month in *The Theosophist.* These footnotes, like his Diary, reveal certain apparently ineradicable misconceptions held by the President-Founder: H.P.B. seemed to him a "medium," though an extraordinary one; psychical research appeared to be the life-blood of the Society; and the philosophy itself, in his view, was a "progressive" system, in which changes might at any time be necessary (Reincarnation he regarded as a post-*Isis* "addition"!).

Mr. Judge, on the other hand, affirmed H.P.B.'s status as Agent, not medium, and as an enduring power, instead of a former and now departed personality; he stood for *study of the philosophy* as a means to soul development; and he demonstrated the utter consistency of the philosophy throughout H.P.B.'s works. These fundamental differences between Olcott and Judge, here represented in the captious spirit of Olcott's comments, would soon be shaping the issue in the "Judge case" of 1894.—Eds. THEOSOPHY.]

THE pictures fabricated in our youthful minds, with infinite care by missionary zeal, regarding India, are fast fading away. And, as the unreal image dissolves into the nebulous recesses of the missionary head-quarters, the outlines of things as they really are in that country come into view. What reasons these paid servants of the Church had for thus beginning a deception,

and for now keeping it up, we need not inquire into. It is sufficient to know that they do so.

The other day, in Brooklyn, N. Y., a returned missionary said, in a public meeting, that the poor Hindus need and are asking for the gospel of the Christians; that the condition of their women is deplorable; and lastly, to cap the climax, that Buddhism never could satisfy the intellectual needs of the people there, that it is fast losing ground, and that now is the time for the good Christian here to step in, pay out his money, and send more men—like the speaker—to bring these poor people into the true fold. Such is the constant cry at every missionary meeting.

In order intelligently to consider the question of Theosophy as a cult in India, it is necessary first to see how much truth there is in the statements we have just quoted.

They are undoubtedly false, and flow either from ignorance or from wilful tergiversation. The proposition that Buddhism will not satisfy the needs of the people is a species of trick, because the Hindus do not, except in some few cases, hold to Buddhism. They are of the Brahmanical and Mohammedan faiths, and of course do not pay any attention to Buddhism. But those who are Buddhists —in Ceylon nearly all the people, and many in India—could never accept Christianity, because the latter is based on as much faith, suppression of intelligence, and miracle as the most corrupt form of Buddhism; while it is well known and accepted among students and thinkers that pure Buddhism is of the highest metaphysical and intellectual character. The experiment only succeeds in cases where, as has been done in Ceylon, the Roman Catholic Church makes converts by adopting and adapting later and popular Buddhist practices and legends as a part of the religion offered to the people, just as was done in the early part of our era, when pagan feasts, fasts, and saints were incorporated into the new religion.

For about the last fifty years, the English government has been giving to the Hindus free education in the colleges which confer degrees; and, if there is anything a Hindu of the better class likes, it is a degree given by a competent college. But these colleges are absolutely unsectarian; while those schools and colleges which the missionaries established are, of course, sectarian, according to the particular sect to which the missionaries belong. Previous to the establishment of these governmental institutions, almost the only way in which Hindus could learn English—absolutely necessary to them from the ever-growing English influences with which so much

trade had to be done—was by going to the schools of the missionaries, in which English was taught. Several Hindu merchants have said to me, in India, that that was their only reason for attending those schools, and that they had a feeling of gratitude to the missionaries for the service thus rendered, but that they never did and never could accept their religion. Since the spreading of the governmental colleges, the natives attend there, to the sorrow of the missionaries. But the natives like it better for two reasons: first, because they give degrees under government auspices; and, second, because they are let completely alone in their religious convictions. To all this, the missionaries have made and are now making violent objection; and each issue of the *Epiphany* in Calcutta, and other organs in their interest, are full of the matter. They have even gone so far as to try to influence the British government.

Having understood this, let us now pass to another branch of the subject. The young Hindus of whom we have been speaking are, by nature, in possession of metaphysical faculties of the highest order, transmitted to them by heredity, and necessarily cultivated not only by the system of religious teaching, but also by the very structure of the language in which they have to study their religious and philosophical tenets. In Madras, I have given out prizes at Sanskrit schools to little boys of from four to five years of age, as well as to those older. The Sanskrit is not, properly speaking, a dead language; for it is in constant use at any gathering of pandits met for religious or sociologic discussion, and of these there occur many. I remember one which was held at Madras in 1884, to consider the subject of child marriages. The Deputy Collector of Madras, Mr. Ragonath Row, who is also a prominent member of the Theosophical Society in India, came from the meeting to see me, and told me about the discussion, and that it was conducted altogether in Sanskrit. I have also numerous young and old Hindu friends who all read, and can, if needed, speak in Sanskrit.

At the same time, with these changes in the matter of education, there was also going on another change among the young men of India, in that they were beginning to run after and follow English manners and style of thought. They were giving up all hope of reviving Aryan literature, morals, or manners, adopting as much as they might of Western scientific thought in its most materialistic phase. Some of them, deluded by Huxley, Tyndall, Mill, Bain, and others, began to hold to such negations that they believed there was no such thing as Aryan literature or thought. And one of the learned Hindu founders (behind the scenes) of the Theosophical Society

said he "went down to Calcutta, and there saw some of the descendants of ancient Aryavarta wearing the philosophical and mental garb of Western pessimism and Western materialism, boldly asserting that Patanjali was an ancient fool." All the older Hindus deplored this state of things, and vainly longed for a revival of pure Hindu thought and philosophy. The hope seemed indeed vain.

At the same time, here in the West, it was thought by some that Christianity had turned out a failure, leaving the people floundering into agnosticism and all forms of materialism.

At this point, in 1875, the Theosophical Society was formed in New York, with the distinct design in view of benefiting India and the whole of the Western world at the same time. This was its main object, and is expressed in its first declaration, "Universal Brotherhood." The means for accomplishing that were only to be found in India; and, therefore, after it had acquired some corporeal form, its head-quarters were transferred to Bombay.

At first, it was viewed by the government with suspicion; for, as Madame Blavatsky was at its head, and she being a Russian, the ridiculous rumor was spread that she was a spy in the pay of the Russian emperor. After a time, that was given up; and the English officials declared that it was no longer tenable, resulting in a real triumph; for many of those high in authority declared that the society was an instrument of great good for India.

As soon as this spy theory was abandoned, the Hindus, heretofore deterred from affiliating, began to join in large numbers; for they saw that it [the Society] really was determined to unearth all that is good in the philosophy, in the religions, and in the sciences of ancient India.

Instead of being engaged, as so many self-styled scientists in England so often declared, in exploiting phenomena or in getting up a new kind of Spiritualism, it was really organizing Buddhist schools in Ceylon, Sanskrit schools in Hindustan, encouraging Mohammedans to see what, if anything, was to be found of truth in the philosophy of the Sufis, and in bringing together, on one platform, men of the most widely divergent creeds for the purpose of finding out the one truth which must underlie all religion.

Since the writing of the preceding article in the April *Index,* I have been asked by several persons, "Why do you speak so oracularly on the subject of Theosophy as a Cult in India?" If any of

the statements in that article have an oracular sound, it is due only to faults in expression, caused perhaps by the writer's profound convictions upon the subject. In consequence of having been in correspondence for over ten years with various learned Hindus, and from personal observations made in India,—not as a foreigner, who is refused intimate relations with the Hindus, but as a theosophist, who, so to say, had known them for years and was entirely in their confidence,—the writer had arrived at certainty as to the facts in the case. This feeling naturally produces what some call dogmatic statement and what others feel to be oracular enunciation. But, for all allegations of fact, I can produce evidence in written and printed reports from Indian daily newspapers, the words of others and myself, as well as correspondence.

The Rev. Mr. Ashburner, in the *Independent* of a recent date, indulged in very congratulatory reflections upon the collapse in India of theosophy since the learned report of the London Psychical Research Society. Mr. Ashburner styles himself a missionary to the heathen of the blessed religion of Jesus the Jew, and pleasantly supposes that because the London expert, in a truly British style, declares that Madame Blavatsky invented the Mahatmas and adepts, therefore the Hindus will now abandon this new delusion called theosophy. This idea, although ridiculous, leads us to a point which ought to be cleared up in our inquiry into the cultivation of theosophy in Hindustan. Theosophy presents itself in one aspect to the Hindu, and in quite a different one to the European and American. In this country and in Europe, the doctrines which have filtered out to the world, through theosophical literature, seem to us new. They are in fact quite novel to us, so they color our conception of what theosophy is, representing themselves to us to be theosophy. And, as we have nothing in our past, in our literature, or in our ideas like them, it is quite natural that an ignorant missionary, learned in Christian rhetoric, should imagine, when a reputable Englishman declares the Mahatmas to have been evolved from Blavatsky's brain, that therefore there are no Mahatmas, because his first knowledge of them came from her. Even the learned Swedenborg, who saw many things clearly, did not speak of these great Beings. He only said that, "if the Freemasons desired to find the lost word, they must search for it in the deserts of Tibet." However, he did not explain himself; and our only conclusion must be, that in some way he found out that in Tibet exist persons who are so far advanced in knowledge that they are acquainted with that much-sought-for lost word.

The aspect in which theosophy presents itself to the Oriental is quite different from our appreciation of it. He sees in it that which will help him to inquire into his own religion and philosophy. The numerous books which have issued from our various presses here, would make him laugh in their endeavors to lay before readers, subjects which, with him, have been household words for ages. If Marion Crawford's novels, *Mr. Isaacs,* and *Zoroaster,* were respectively translated into Persian and Sanskrit or Singhalese, the Hindus, Ceylonese, and Parsees would burst with laughter at such struggling with an ancient plot, as if it were new. So a thousand reports of the Psychical Society would not for an instant shake the faith of Hindus that there are Mahatmas. The word is a common one, derived from two others, meaning together *Great Soul.* In some parts of India, it grew so common, in the lapse of centuries, that now and then it is used in derision of blusterers or those who are given to placing themselves on a pinnacle. Many Hindus have told me of various Mahatmas whom they had heard of in various parts of India. One lived on an island, another in a forest, another in a cave, and so on. In Bombay, a Hindu related to me a story, whether false or true I know not, of a man whose wife was dying. In despair, he went into the forest where a Mahatma was said to live, and had the happiness to meet a man of calm and venerable aspect. Convinced that this was the one he had heard of, he implored him to cure his wife. The sage repulsed him; and, in sorrow, he returned home, to find that the wife had suddenly completely recovered at the time when he had been refused by the sage. Next day, he returned to the forest to offer thanks, but the so-called Mahatma had disappeared. This is only one of a thousand such stories, many of them being filled in with details of a highly sensational character, and all of them very old. The very children know that their forefathers believed in Mahatmas or Arhats or Rishees, or whichever be the name, all meaning the same.

If, then, we assume, as some malignant persons have asserted, that Blavatsky, aided by Olcott, introduced this cult into India with a design of mere personal aggrandizement, it must be further admitted that they displayed a deep knowledge of Indian life and manners in thus adopting the Mahatmas. But neither of them can be proved to have been in India before 1878. Certainly, Olcott had, up to that year, to my certain knowledge, but a limited knowledge of the subject.

Yet at the same time there were many Brahmins who had about given up beliefs in Mahatmas now; for they said, "This is Kali

Yuga (the dark age), and no Mahatmas will work with men until the next yuga." So, of course, they, while thoroughly appreciating the object which theosophy had in the revivification of Aryan thought, remained agnostics as to Arhats and Mahatmas being in the society. Others had never lost their faith in them; and a great body of Hindus, unknown before the advent of the society, for years had had personal knowledge of those great beings, had been in their company, and now have, in several instances, publicly declared their belief. Some of these declarations are contained in protests published in India, deprecating the constant degradation of the names of their teachers. To this last class belonged a Brahmin friend of mine, who said to me, in Central India, "I have been for fifteen years personally convinced of the existence of Mahatmas, and have had messages from them." And the class of agnostics mentioned above, is fitly described in a letter, now in print, from a Brahmin holding an official position, running thus:—

"Many of my friends, out of sheer love to me, take me to task for being a member of the Theosophical Society. . . . Theosophy means 'a science of divine things.' . . . The society has no Pope, no Grand Lama, no Saviour, no Mohammed, no Buddha, no Sankara Chariar, no Ramanuja Chariar, no Madwa Chariar. . . . It is a society for the inculcation of universal brotherhood and its actual practice. Of this society I am a member, and shall continue one so long as the object of the society is not changed, whether I be blamed or pitied or loved in consequence."

Among this class of men, then, the society was hailed as a benefactor just as soon as they became convinced by deeds of the founders, that it was not another European trick for acquiring money, or territory, or power. And, in consequence of the old-time knowledge of the various doctrines which seem new to the Western mind, the Hindu section of our society regards theosophy as a power which has begun to make it respectable once more to be an Aryan who believes in Aryan literature. It rose upon the devoted minds of India as a lamp which would help them and their fellows to unearth the ancient treasures of the golden age, and has now become, for even the young men who had begun to follow the false gods of English money and English culture, a society, the initials of which, "F.T.S.," can be appended to their names as an honorable title.

—WILLIAM Q. JUDGE

INDIA AND HER THEOSOPHISTS

[It is characteristic of a spiritual Teacher that he draws men toward a brighter future, while his delineation of present evils is at once sounder and more severe than the sharpest criticism offered by political and social reformers. We may consider the present article a case in point, without making undue claims for Mr. Judge, who is repeating and illustrating a view held by *his* spiritual preceptors. Westerners may take from "India and her Theosophists" counsel for their own national problems, for vigorous and fundamental social change. Still other applications are open to the individual theosophist, who may meet excessive intellectuality, pride and sophistry no farther away than his immediate ego-sphere.

Certain qualifications to this article will be supplied by the thoughtful reader who takes account of the fact that Mr. Judge is addressing himself to a special people. A familiarity with the general objects of theosophical work is assumed, and here Mr. Judge concentrates upon their application to a particular karmic problem. Since the First Object of the T.S. looked toward the establishment of a nucleus of universal brotherhood, "without distinctions of race, creed, sex, caste or color," Mr. Judge presents the radically simple thesis that although the four castes are natural, caste *distinctions* are not. In his rendition of the *Bhagavad-Gita,* he calls attention to the *fact* of different classes of egos who by the combination of their functions constitute human society: "such division is plainly evident in every country, even when not named as such." But Kali Yuga is characterized by *confusion* of caste (bearing out the prophecy of the *Vishnu Purana, S.D.* I, 377). Instead of representing, for instance, the "roles" of philosophy, action, trade and service, the caste "distinctions" are now too often spiritual pride, conquest, greed and servility. The work of theosophists—directed at reform of human *attitudes* which are inimical to universal brotherhood—has been extended into the political realm by such pioneers as Gandhi, so that today there are possibilities of achieving basic revisions in the caste system, or even the abolition of its present form. —Eds. THEOSOPHY.]

I AM moved to say a word, not by way of fomenting controversy, but merely to express my own view about a thing which needs discussion. I distinctly disclaim the right or the desire to criticise the life or manners of the Hindu nation; nor have I any proposals to make for sweeping reforms in their life and manners. What I would direct myself to is the Theosophical movement there in relation to the national character of the Hindu, and to matters connected therewith.

NOTE.—The publication of the following article was inadvertently delayed.—H.S.O.

I cannot agree with the statement that the Hindus and Hindu Theosophists are not intellectually active. They are, and always have been too active intellectually, altogether, and at the expense of some other activities more important. That the peculiar characteristic of the educated Hindu is intellectual activity can hardly be doubted. It is exhibited on all occasions; in hair-splitting dialogues; in endless commentaries; in fine controversies over distinctions; in long explanations; in fact, in every possible place and manner. This is the real difficulty: it was the cause of India's decadence as it has become the obstacle against her rising to her proper place among nations. Too much intellectual activity in a nation like this, living in the tropics, with religion as a heritage and the guide for every act, is sure to lead, in any age, to spiritual pride; and spiritual pride in them then brings on stagnation. That stagnation will last until gradually there arise men of the same nation who, without fear of caste, or favor, or loss, or ostracism, or any other punishment or pain, will boldly bring about the reaction that shall result in the death of spiritual pride and the acquirement of the counter-balancing wheel to pure intellectual activity.

Intellectualism represents the letter of the law, and the letter killeth, while the spirit maketh alive. For seventeen years we have had constant and complete evidence that the above views are correct. The *Theosophist* is full of articles by Hindus, always intellectual; *Lucifer* printing similar ones by Hindus; the *Path* now and then doing the same; articles on mighty themes of abstract scope by Brahmins who yet belong to one of the eighty-four castes of Brahmins. But if the spiritual activity prevailed we would have seen articles, heard orations, known of efforts, to show that a sub-division of the highest of the four castes into eighty-four is not sanctioned by the *Vedas,* but is diametrically against them and ought to be instantly abandoned. I should not suggest the destruction of the four castes, as those are national divisions which exist everywhere. The Hindu, however, has the tradition, and the family lines, and the power to restore this disturbed state of things to equilibrium. And until it is restored the day of Aryavarta's restoration is delayed. The disturbance began in the Brahmanical caste and there it must be harmonized first. Spiritual pride caused it and that pride must be killed out.

Here then is the real opportunity for Indian Theosophists. It is the same sort of call that the Christians' Jesus made on the young man whom he told to take up the cross and follow him. No foreigner could do this; no European Secretary could hope to suc-

ceed at it unless he were an incarnation of Vishnu. It means loss, trouble, fight, patience, steadiness, altruism, sacrifice. Where then are the Indian Theosophists—most of whom are in the Brahmanical caste—who will preach all over India to the Brahmins to give up their eighty-four divisions and coalesce into one, so that they, as the natural teachers and priests, may then reform the other castes? This is the real need and also the opportunity. All the castes will follow the highest. Just now they all, even to the out-castes, divide and sub-divide themselves infinitely in accordance with the example set.

Have those Indian Theosophists who believed that the Mahatmas are behind the Theosophical movement ever asked themselves why those Masters saw fit to start the Society in America and not in India, the home of the Adepts? It was not for political reasons, nor religious, but simply and solely because of the purely "intellectual activity" and spiritual pride of the Hindu.* For the West is every bit as selfish as the East. Those in Europe and America who know of Karma think selfishly on it; those who do not know, live for self. There is no difference in this respect.

In the West there is as much to be fought and reformed as in India, but the problem is differently conditioned. Each hemisphere must work upon itself. But the Western Theosophist finds himself in a very uncomfortable corner when, as the champion of Eastern doctrine and metaphysic, he is required to describe the actual present state of India and her Theosophists. He begins to tell of such a show of Branches, of Head-quarters buildings, of collecting manuscripts, of translation into English, of rendering into vernaculars, of learned Pundits in the ranks, of wonderful Yogis, of the gigantic works of long dead Hindus, and then he stops, hoping his interlocutor has been dazzled, amazed, silenced. But pitilessly his exam-

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* I dissent from this theory as being unsound. Admitting H.P.B. to have been the agent of the Masters, would not that imply that she and they were unable to foresee and prevent the ignominious collapse of the Cairo attempt of 1871 at founding an Occult Society; although she did her best to make it succeed, and fortified her influence with psychical phenomena quite as strange as those we saw, four years later, at New York? But for that *fiasco*, a T.S. would have been formed by French, Russians, Arabs and Copts, in one of the moral pest-holes of the world. And, furthermore, although it was actually started at New York, it had fallen almost into the article of death by the close of 1878, when the two Founders sailed for India; and it was not until its dry bones were electrified by the smouldering spiritual life of India that it sprang with resistless rush along the path of its Karmic mission. When Mr. Judge becomes my successor and comes to live in India, he will know more about the Hindus and what is possible and impossible for their would-be reformers. He writes now, in all kindness and good intent, in the strain of an Arya Samajist, and as H.P.B. and I did before and just after coming to India and replacing theory with actual knowledge of the Indian situation of affairs.
—H.S.O.

iner pushes, and enquires if it be true that every one of the four castes is sub-divided into nearly hundreds, if women are educated, if educated Hindu women are active in the Society, if the Hindu Theosophists are actively and ever as martyrs working to reform within itself, to remove superstition; if he is showing by the act of personal sacrifice—the only one that will ever bring on a real reform—that he is determined to restore India to her real place? No reply is possible that does not involve his confusion. For his merciless questioner asks if it be true that one of the Mahatmas behind the Society had written to Mr. Sinnett that he had ventured down into the cities of his native land and had to fly almost immediately from the vile and heavy atmosphere produced by the psychical condition of his people?† The reply is in the affirmative. No Rishi, however great, can alter a people; they must alter themselves. The "minor currents" that the Adepts can deflect have to be sought in other nations so as to, if possible, affect all by general reaction. This is truth, or else the Mahatmas lie. I believe them; I have seen the evidence to support their statement.

So there is no question of the comparison of nations. The Indian Section *must work out its own problem.* The West is bad enough, the heavens know, but out of badness—the *rajasika* quality—there is a rising up to truth; from *tamogunam* comes only death. If there are men in India with the diamond hearts possessed by the martyrs of the ages, I call upon them from across these oceans that roll between us to rise and tell their fellow Theosophists and their country what they ought to know. If such men are there they will, of themselves, know what words to use, for the Spirit will, in that day and hour, give the words and the influence. Those who ask for particularity of advice are not yet grown to the stature of the hero who, being all, dareth all; who having fought many a fight in other lives rejoices in his strength, and fears neither life nor death, neither sorrow nor abuse, and wisheth no ease for himself while others suffer.

—William Q. Judge

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† Mr. Judge should not convey the false impression that the Mahatmas find the spiritual aura of India *worse* than those of Europe and America, for everybody knows that H.P.B. reiterated continually the assertion that the spiritual state of the West was unbearable, and she yearned for our transfer to India. What Mahatma K. H. wrote Mr. Sinnett (*vide Occult World*, p. 120, 2nd Edition) was that he had seen drunken Sikhs at the Golden Temple, at Amritsar, and heard an educated Hindu vakil declaring Yoga a delusion and the alleged *Siddhis* impossible; and that he could not endure even for a few days the stifling magnetism "even of his own countrymen"; *i. e.*, that it was as stifling as those of other races. What he found the magnetism of London and New York, has often been described by H.P.B. to a host of witnesses. Mr. Judge has forgotten that every true Yogi of our day finds the same state of things and flies to the jungle to escape it. It is the evil effect of modern education devoid of spiritual stimulus which has made the whole world spiritually leprous as it is.—H.S.O.

"THE GREATEST CONCEIT OF OUR AGE"

"The refusal to admit in the whole Solar system of any other reasonable and intellectual beings on the human plane, than ourselves, is the greatest conceit of our age." —*The Secret Doctrine,* I, 133.

A BRIEF survey of the scientific literature of the day suffices to show that, with few notable exceptions, the materialistic virus is still at work. And, as the man of science has become the High Priest of the modern Age, the malignity has infected also all human relationships, in so far as these are influenced by genetic or evolutionary theories. Copernicus put the sun in the centre of his system; but the heresy which has become conventional has not removed man's obsession with his own uniqueness. The life in him does not yet receive freely the message of life sent out by other living beings, even on this physical world. Still more oblivious is he of the invisible life that surrounds him on all sides, as of those Planetary Spirits who "have all passed through a stage of evolution corresponding to the humanity of earth on other worlds, in long past cycles" (*Theosophical Glossary,* p. 225).

We may regret the preoccupation with our own supposed unparalleled evolution; but we should not despair. It is probable that human beings, under the witchery of scientific discovery in the physical world, are like those chemical compounds, which, being already extremely dry, require an introductory infection with moisture if they are to absorb additional supplies. The dry lands of materialism (even the psychological variety) are being watered, even though almost imperceptibly as yet, by the implacable demand of the spiritual nature of man for assurance of the significance of a living universe. An English soldier and philosopher of the seventeenth century —Lord Herbert of Cherbury—saw in the frame of our physical bodies, and the coherence of their parts, "the greatest miracle of nature" (*S.D.* II, 653). Familiarity with the product of man's inventive genius has tended to blunt our sense of wonder, with all the loss of spiritual and intellectual integrity which that lack implies. Perhaps the Atomic Age, at whose threshold we stand, will recall to a feverish and disordered world, by suffering if not otherwise, one of the Logia found some years ago by the explorers of the Egyptian Fund. A part was known to have occurred already in the Gospel of the Hebrews. It runs: "Let not him that seeketh cease from his search until he find, and when he finds he shall wonder: wondering, he shall reach the kingdom, and when he reaches the kingdom he shall have rest." The everlasting "Why?" will not be answered until

the working hypotheses of science are founded upon the fundamental principles of philosophy, and both are realized to be those aspects of Appearance and Reality which find their unity in an Eternal Now, which is the Self of all beings. Our Age must regain fully the "child state" of wonder which it has lost, in order to be rid of the infirmity of its vain opinion of itself. Let it ponder, for example, on this observation of one who sought to restore a sense of proportion to the human mind:

> According to the best modern calculations [1888], there are no less than 500,000,000 of stars of various magnitudes, within the range of the best telescopes. As to the distances between them, they are incalculable. Is, then, our microscopical Earth—"a grain of sand on an infinite seashore"—the only centre of intelligent life? (*S.D.* II, 708.)

The French mathematician Fourier, while admitting that primordial causes are not known to the scientist, ventured to assert that these causes were subjected to laws of a simple and unvarying nature "que l'on peut découvrir par l'observation," and that the study of these laws is the object of natural philosophy. If the *"observation"* be limited to physical instruments, we may take leave to doubt the possibility of the discovery of those laws to which it is presumed "primordial causes" are subject. The field of observation is too limited. What is important, however, in this dictum of the great Frenchman is the reminder in these years of scientific fragmentation of such a unifying reference as "natural philosophy." It is a term still used in Scotland, notwithstanding the more widely accepted word Physics, as denoting the science of what is supposed to be inanimate material and of processes which leave the nature of the material unchanged. The term "natural philosophy" was used in contradistinction to the more familiar "moral philosophy," and, though it has fallen much into desuetude, it had a significance which is lacking in a good deal of modern physical theory.

What concerns us especially, in this particular consideration of the refusal to admit of the existence of other forms of humanity than ourselves, is the dichotomy that was effected in the eighteenth century between natural and moral philosophy and its results in the inability of subsequent workers in the scientific field to perceive clearly "the difference between the modes of physical (called exact often out of mere compliment) and metaphysical sciences." Following also this divorce of empirical knowledge from investigation of an ultimate reality, having ethical validity in human reason and experience, there came an obscuration of the fact that, to the heart of compassion, no fact of any of the acknowledged experimental

sciences "is interesting, except in the degree of its potentiality of moral results, and in the ratio of its usefulness to mankind." The principle of the conservation of energy was enunciated in 1847, "but why the mechanical motion of the revolving wheel should be metaphysically of a higher value than the heat into which it is gradually transformed, she [Science] has yet to discover." Equally, in all discussion of the convertibility of kinetic into potential energy, and *vice versa,* and the great advance made in the recognition of heat and light as forms of energy, there is complete indifference to a law of occult dynamics that "a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence" (*S.D.* I, 644).

These brief and inadequate remarks on the nature of scientific theory will not lead us to suppose that the acceptance of a living Solar System, in the sense of its inhabitation by visible and invisible beings, including intellectual entities "on the human plane," is near at hand! But, at least, they may serve to show that this special question is but part of the larger problem of thinking in worn grooves and peering with half-closed eyes, which is so obvious a characteristic of this Age of Science. The fact that Astronomy is an observational rather than a strictly experimental science, and that Astrophysics only seeks to determine the chemical constitution and physical behaviour of the heavenly bodies, is not likely to persuade our modern astronomers and "celestial" physicists to consent to the appellation of *Astronomos,* the title given to the Initiate in the seventh degree of the Egyptian Mysteries. In ancient days, we are told, Astronomy was synonymous with Astrology, "the science which defines the action of celestial bodies upon mundane affairs" (*Theosophical Glossary,* p. 38). If, later, Astrology fell into disrepute (as is the case today), it was because of fraud on the part of those ignorant of the Science of the Mysteries, and who "evolved a system based entirely upon mathematics, instead of on transcendental metaphysics, and having the physical celestial bodies as its *upadhi* or material basis" (*ibid,* p. 39). What has been called "the cold shell" of Astronomy is uninterpretable except in the light of its own psychology: "In astrology and psychology one has to step beyond the visible world of matter, and enter into the domain of transcendental spirit" (*Isis Unveiled,* I, 259).

It might have been thought that the very magnitude of the observational results of astronomical research would have contributed at least to hesitation in refusing to acknowledge the possibility, in par-

ticular, of life on other planets. True, some eminent names may be cited of those who have accepted the idea of a plurality of inhabited worlds, such as Leibnitz, Isaac Newton, Buffon, Lavater, Diderot, Kant, Goethe and Schelling, and, amongst astronomers, Bode, Fergusson, Herschel and Laplace. The great French astronomer Camille Flammarion, also, in his work *Sur la Pluralité des Mondes habités,* wrote:

> It seems as if, in the eyes of those authors who have written on this subject, the Earth were the type of the Universe, and the Man of Earth the type of the inhabitants of the heavens. It is, on the contrary, much more probable that, since the nature of other planets is essentially varied, and the surroundings and conditions of existence essentially different, while the forces which preside over the creation of beings and the substances which enter into their mutual constitution are essentially distinct, it would follow that our mode of existence cannot be regarded as in any way applicable to other globes. Those who have written on this subject have allowed themselves to be dominated by terrestrial ideas, and fell therefore into error. (Trans. and quoted in *S.D.* II, 702-3.)

Sir David Brewster, a famous physicist who investigated the polarization of light, coupled "barren spirits" who believed the earth to be the only inhabited body in the universe, with those who could think that "before the protozoic formations there existed neither plant nor animal in all the infinity of space" (*S.D.* II, 702).

Notwithstanding such influential support, however, the Age prefers to indulge its conceit. Even magnitudes fail to instil a gleam of hope that our Humanity is companioned on its journey through Space. A further peep into the infinities may be pardoned. The first measurement of the diameter of a star was effected by application of the interference properties of light, and, in the twenties of this century, Michelson by this means judged the diameter of Betelgeuse (some 930 *million million* miles away!) to be over 200 million miles—"in other words, if the centre of the star were placed at the centre of our sun, the orbit of our earth would fall right inside the star, which would, in fact, nearly fill the whole orbit of Mars" (*The Mechanism of Nature,* by E. N. da C. Andrade, D.Sc., Ph.D., London, 1930).

In 1910 there was published a work by Dr. Percival Lowell, who was then Director of the Flagstaff Observatory in Arizona, under the title *Mars as the Abode of Life.* It was perhaps not so important as a demonstrative proof of its thesis, but it was an argument in its own sphere favourable to the view that the first law of nature is uniformity in diversity, and the second, analogy. Reviewing the

natural chain of evidence, Dr. Lowell said that the telescope showed that the surface of Mars was singularly flat, that its oceans in the past covered at most three-eighths of its surface (instead of three-quarters as with us), its air was relatively thin, and that aging revealed itself in the facts that no oceans now exist on the planet's surface and desert occupies five-eighths of it. He pointed out that two most essential pre-requisities of habitability (he forgot to add —*as we know them to be on this earth*) are water and warmth. From physical observation of Mars it was concluded that water existed in the polar caps and that the climate was one of extremes.

Inferentially, Dr. Lowell was led to believe (and his observations became evidence to him) that certain markings on the Martian disk were water canals to meet environmental needs, such as intelligence might have made. "Seen even with the unthinking eye," he wrote, "they appear strange beyond belief, but viewed thus, in the light of deduction, they seem positively startling, like a prophecy come true." The implications of artificial construction could not (in his view) be gainsaid, and he considered that the astronomical observer stood confronted "with the workings of an intelligence akin to, and therefore, appealing to his own." His work was a plea (unheeded, alas!) for "a cosmoplanetary breadth of view," implicit in his contention that each physical planet sets a different stage for the play of spontaneous variation, and that, virtually, only the six so-called elements —carbon, hydrogen, oxygen, nitrogen, phosphorus and sulphur—are all that are needed to make up the molecule of life.

There is no reason to assume that, when the Age has become shaky in its "greatest conceit," it will not adapt itself, with increasing alacrity, to this cosmoplanetary conviction, just as the world lived through the deposing change involved in the removal of our self-centred position in the solar system effected by the Copernican demonstration. M. Flammarion went further than Dr. Lowell in his conception of habitable planets, for he had no wish to limit the possibility of life to known earth conditions, even if (to the eye of the physical astronomer) the geographical and climatic conditions of Venus, Mercury and Mars are closely analogous to those of earth. Three conclusions formulated by him "as rigorous and exact deductions from the known facts and laws of science" have been stated as follows:

> (1) The various forces which were active in the beginning of evolution gave birth to a great variety of beings on the several worlds, both in the organic and inorganic kingdoms.

(2) The animated beings were constituted from the first according to forms and organisms in correlation with the physiological state of each inhabited globe.

(3) The humanities of other worlds differ from us as much in their inner organism as in their external physical type (*S.D.* II, 707).

Further, it has been stated that graphite, a form of carbon associated with organic life, was found on analysis in certain meteorites. Its presence could not be necessarily attributable to chemical action within our earth atmosphere, for carbon has been found in the very centre of a meteorite (*S.D.* II, 706). In opposition to these views, Sir James Jeans, in his *The Universe Around Us* (Cambridge University Press), would appear to number himself amongst the many astronomers who "have felt but little faith in the reality of the [Martian] canals and have been inclined to regard them as subjective illusions, resulting from an over-conscientious enthusiasm to see everything there is to be seen." None the less, he mentions the visual and photographic observations made by Lyot and Gentili on the Pic du Midi in 1941, noting that their drawings "show features very similar to those seen by earlier observers, and in particular lines which look very similar to the alleged canals."

It will be seen that there is at least some circumstantial scientific evidence for the existence of life on other planets (part of the general argument that we are in a Living Universe), quite apart from analogical laws. From this point it is but a step in thought to the further conception of earlier races of mankind on this earth, with vastly different modes of life and procreation from those associated with the Darwinian evolutionary hypotheses, which are based on a biological cycle of observation extending over the fraction of time represented by a century. Escaping from the prevailing obsession with familiar hereditary and environmental factors, is it impossible to visualize, for example, a humanity which was ages ago a-sexual, then hermaphrodite or bi-sexual, and finally emerged into the distinct men and women of the past eighteen millions years or so? Or, penetrating even further into the mists of Time, why, in these days of psychical research and nuclear fission, should we dismiss as fantastic the thought of a primordial humanity whose habiliment was composed of the astral shadows of its progenitors, and which possessed neither astral nor physical bodies of its own?

Admitting the possibility of inhabited worlds in space, with humanities completely differing in many respects from our own people, we have gone some way to accepting also the fact of special humanities, adapted in varying ways to the atmospheric and cli-

matic conditions that have prevailed on the earth throughout the tremendous changes of structure that have occurred in the course of the millions of years of its existence. Sir James Jeans seems to think that the earth has been in existence for 3,000 million years or so, and that there was probably life on earth "possibly as far back as 1,000 million years ago." If he also believes that the evidence so far acceptable to science favours only a period of from 300,000 to 1,000,000 years ago as that for the first emergence of man, we can at least recognize the lack of finality in the exact figures, and affirm, with Seneca, the open door:

> Many discoveries are reserved for the ages still to be, when our memory shall have perished. The world is a poor affair if it does not contain matter for investigation for the whole world in every age. . . . Nature does not reveal all her secrets at once. . . . Of one of them this age will catch a glimpse, of another the age that will come after (Seneca, *Natural Questions,* Bk. VII, p. 31).

True Memory

Dreams attest that we are alive and active on inner planes; for in them, we think, speak, smell, taste, hear and move, as individuals. The dreaming state is very close to the point of waking, so that we are able to impress the brain-cells with what has occurred before waking, and remember. But beyond the dreaming stage, which is a very short stage of sleep, there is a vast extent of human thought and action. We go in and in until we are close to the source of our own being, where the Thinker is at work, where he knows all that he has been before—all his past incarnations—where he sees and knows himself as he is. The memory of all the experiences through which he has been as an individualized being is there in one consecutive whole. True memory is the Paradise which all human beings should strive to regain. To recover that whole memory, to make that great knowledge of the past usable, here and now in the brain and in the body, is the true work of "salvation." Only when we understand what we really are, shall we be able to take a conscious, active, purposeful part in the evolution of our race. Only when we gain the perception that we are the Eternal Spirit, that Death never touches us at all, that we may have a conscious life in spirit, not in matter—only when we begin to think and act from that basis, can true memory come through to the brain; only then can we know for ourselves, having nothing to ask of anyone, but have everything to give to every other one. That true memory is possible for every living being.

—R.C.

EVERYDAY QUESTIONS

On Patanjali's Yoga Aphorisms

BREATH *regulation is frequently referred to in Book II. Theosophical teachings definitely warn against this hatha yoga practice. Is not Patanjali accounted a real teacher? How explain? And how, as on page 35, Aphorism 50,* could *the regulation of the breath be restricted by conditions of time, place, and number, each of which may be long or short?*

Just as it is possible to do a great many things with atomic energy, so does Patanjali say that many things can be accomplished by psycho-physiological control. Breathing practices, however, are but one method of attaining psychical discipline, and as H. P. Blavatsky pointedly observes in *Isis Unveiled* (II, 635), they are not a natural or normal method for Western peoples. Patanjali was an Eastern teacher, concerned with the peculiar psychical temperament of the East of his time. An identical psycho-physiological equation may never exist in the West, nor may special breathing exercises, as a "technique," ever become an appropriate discipline in this cycle of accelerated *Manasic* evolution.

Patanjali introduces the subject of "breath-control" as a legitimate object for practical study (even for Hindus) only *after* "purification of the mind" (see Aphorism 41) has been attained. It becomes entirely natural to assume that when a disciple has mastered all the usual quixotic quandaries of the dual human mind, *on that plane,* he may wish to "stretch" the usefulness of his physiological organism, thus making a more refined medium for the use of soul and mind power. Breath control means control over those semi-astral nerve centres which maintain the normal tone of physiological existence *involuntarily.* Conscious control over these same functions can therefore be thought of as introducing a new dimension of occult receptivity to what is otherwise simply the average psycho-physiological equation. There are "times and conditions," according to Patanjali, presumably in accordance with the necessity for various phases of practical occultism, when such control over the hitherto "involuntary" centres is not only helpful but actually necessary, though this type of control may be attained in more than one way. The repeated warnings against Hatha Yoga practices are a cognizance of this fact, and Easterners are also directed against *premature* attention to a phase of control which does not find rightful usage until the basic principles of Raja Yoga have been assimilated.

Aphorism 18 (Book II) reads: "The Universe, including the visible and the invisible, the essential nature of which is compounded of purity, action, and rest, and which consists of the elements and the organs of action, exists for the sake of the soul's experience and emancipation." This is a very interesting and no doubt deeply significant statement on the "essential nature" of the Universe, but the terms "purity, action, and rest" need some elaboration for the average student in order to convey a description of the Universe: can this be done?

"Purity," "action" and "rest," in universal terms, are suggestive of the three fundamental propositions of the Secret Doctrine. Purity is simply that which is indivisible. In man, and in all monadic intelligence, the "indivisible" is the inextinguishable *power* to acquire experience. Action is the process of interweaving one being's use of this power with the differing uses made by other beings of the same power. The "law of cycles," universal aspect of the Second Proposition, is descriptive of that type of "interweaving" among beings which results in periodical embodiment. "Rest" has only one dynamic meaning, that of *assimilation,* and assimilation is the keynote of the Third Proposition.

Any "description of the universe," however, is of necessity inadequate unless it is perceived to be directly applicable to the psychological life of the individual. In the life of mind-consciousness, "purity" and "action" cannot be separated, for "purity" in the moral sense always means a relatively perfect degree of conscious motion—not immobility or inaction. Rest, in an evolutionary sense, becomes reflection upon the nature of action—and its various degrees of purity. This is the only *real* rest, for it lessens inner tensions by conveying an even deeper evaluative power to the soul.

What is the peculiar value of Aphorism 6? How could this fact affect a man's life and character?

Aphorism 6 of Book II may become more specifically instructive if considered with Aphorism 6 of Book III. Identifying "the power that sees with the power of seeing," and the soul with its tools of perception (including the mind) leads to a "fixation" with regard to "modifications of the mind." In Aphorism 6, Book III, the implication that it will finally be necessary to do away with all "modifications of the mind" means that no formulation of words in philosophy, nor any specific religious devotion, will ever in any final sense represent Truth. The disciplines of philosophy, of course, are supposedly self-initiated, while the disciplines of religion are required

by authority or by temporary acceptance of an occult Teacher or transmitter, but all *disciplines,* whether philosophical or religious are "modifications of the mind" and therefore can but represent *partial* truth. The mind able to look directly upon realities can use no intermediate *form* or *focus* whatsoever, as each form or focus becomes the modifier of the object to be perceived.

Every *formulation* of philosophy, every metaphysical system, every scheme of the categories of "reality," will at some time be discarded as a particular, and therefore a limiting, focus for Truth. As Krishna says, when the heart is free from delusion, the disciple will "attain to high indifference as to those doctrines which are already taught or which are yet to be taught." Even the familiar statements of the Three Fundamental Propositions of the Secret Doctrine, as approaches to the several *facets* of reality, must finally give way to a formless realization of THAT for which the Fundamentals are abstract "representations." Every noble habit, painstakingly acquired as the very highest embodiment of devotion to one's fellows, must be abandoned *as a habit or specific practice.* The *essences* of the noble philosophies and religions, however, will live on in pure form, or rather, form*lessness,* in the same way that the individual ego itself is said to outlive the destruction of worlds, solar systems and even universes.

"Instinct of the Soul"

Every one of us possesses the faculty, the interior sense, that is known by the name of *intuition,* but how rare are those who know how to develop it! It is, however, only by the aid of this faculty that men can ever see things in their true colours. It is an *instinct of the soul,* which grows in us in proportion to the employment we give it, and which helps us to perceive and understand the realities of things with far more certainty than can the simple use of our senses and exercise of our reason. What are called good sense and logic enable us to see only the appearances of things, that which is evident to every one. The *instinct* of which I speak, being a projection of our perceptive consciousness, a projection which acts from the subjective to the objective, and not *vice versa,* awakens in us spiritual senses and power to act; these senses assimilate to themselves the essence of the object or of the action under examination, and represent it to us as it really is. "We begin with *instinct,* we end with omniscience."

—H.P.B.

YOUTH-COMPANIONS AT HOME

THAT was your Uncle Frank," announced Mother, hanging up the receiver and returning to the table, where the Family was gathered around for the usual Saturday lunch. "He's just arrived in town," she continued, her eyes bright with expectation. "He'll be here a week, so he can stay with us, and I told him to come out for dinner tonight."

"Oh, Caesar," muttered Chris, considerably deflated.

"Oh, heavens," Madge joined in, raising her eyes to the ceiling.

"Oh, be quiet," commanded Paul gruffly, his irritation derived from the same source, but directed at his fellow-sufferers rather than at the unoffending ceiling.

Rather taken aback at this reception of the news, Father cleared his throat in familiar preparation for a deliberative utterance.

"No, dear." Mother caught him before he spoke. "Frank is my brother—let me do the talking." Father bowed, lit his pipe and gracefully retired behind a screen of consoling smoke. The three culprits tackled their food with an unconvincing show of energy, feeling, doubtless, that it would be well to be *doing* something at this point. Mother surveyed them broodingly, and could they have seen her look, their trepidation would have instantly vanished. There was no anger in her glance, not even reproach. The closest one could come to describing it was—pity.

"Now," she began, "what *is* all this? You've always liked Uncle Frank."

A decorous silence met this advance. No one, obviously, wanted to be the first to commit himself.

Mother said no more, but waited. At last, as moment after moment piled up imposingly, Chris broke out:

"Aw, he's all right, Mom, but I wanted to go out tonight. Anyway, it's no fun sitting around while he and Dad discuss stock issues and railroads!"

"Besides," sniffed Madge, "if you try to be polite and join in the talk, he looks at you as if that was the first time he'd seen you."

"And then, too," Paul joined in, with an attempt at deliberation, "you just don't feel that you've gone anywhere at the end of the evening. There's been plenty of talk, but where has it taken you?"

"You mean," interrupted Mother, with a hint of maliciousness in her words, aimed, perhaps, at what she felt was a bit of rationalizing

on the part of her eldest son, "you mean the conversation isn't on a high enough level?"

Paul subsided, telling himself that he wouldn't advance any more of his theories to an unsympathetic audience. Mother swung the spotlight on Madge.

"Have you ever entertained the thought that Frank's surprise at your entering into the conversation might be due simply to the fact that you do it so rarely? It is entirely possible, you know, that the reason he appears to have forgotten your existence, is that you so obviously have forgotten his."

Madge colored and retired, her place taken by Chris, as Mother, conducting a seemingly merciless campaign, singled him out next.

"I know you'll be surprised to hear this, Chris," she said, her eyes twinkling in spite of herself, "but your Uncle Frank was once a boy himself. Even as you, he liked football and basketball, thought girls were 'sissy,' and wanted to be a fireman. Can you think of any reason, now, why he seems to have forgotten all about that, and talks only about stocks issues and railroads?"

Chris shook his head, turning to Paul with the imploring look of one nailed to the cross. But Paul didn't notice. Paul was busy moodily reviewing a case against un-understanding parents.

"I shouldn't be at all surprised, if you manifested any interest in talking or listening, that Uncle Frank could make a very entertaining evening for you. He talks to the person who's listening, you see, and if only your father is mentally present and accounted for, then he talks to him about the things *he's* interested in." Father must be excused the slight and completely involuntary wince that acknowledged this rather left-handed compliment. Mother was "covering ground," indeed.

The preliminaries were over. Mother settled down to the real work at hand. "It might be an instructive experience," she began, musingly, "to make believe that tonight was the last night you had left in the world, and you were going to spend it with Uncle Frank. . . ."

General silence again greeted this observation. Apparently, the interesting aspects of the situation were slow in developing themselves. Only Paul evidenced a spark of real attention.

Mother went on, slowly, almost as if she were talking to herself. "I had an experience once that I never could forget. I spent an evening with a friend—not talking about anything important, just chatting, and learned the next day that she had died suddenly in the

night. You learn something from such an experience that you can't learn any other way, and once you've learned it, you never forget. You learn how important even a casual meeting may be—if it's the last. You learn how many precious opportunities are wasted in idle talk and trivialities, and how many of the 'living messengers' Mr. Judge speaks of are directed with no purpose on errands of no significance."

There was silence once more—but this time the silence of sympathy, finally broken by Madge. "Someone said once that when a man dies, it's as if an unknown world had passed away. . . ."

"That's what I meant, I think, when I said that we don't get anywhere when we talk," said Paul, thoughtfully. "You were right in catching me up like that, because if the level isn't high enough to suit me, then it's up to me to raise it. But it does seem a shame to waste so much time on things that aren't important."

"Oh, bosh," growled Chris. "You can't spend your time talking about Karma and Reincarnation to everybody you meet. Other people aren't made that way—and neither am I."

Father, feeling that he was no longer under obligation to remain silent, turned to his youngest son.

"I don't think anyone with a spark of sense *is* built that way, Chris. But Paul is right. Important things can be communicated without ever using words like that. Don't you think it's partly the kind of feeling and intent with which you 'load' your words that makes the conversation significant?"

"Yes," said Madge, suddenly. "It all depends on whether you're interested in the person you're with. And actually," she added, a bit penitently, "everyone you meet is important—just because you happened to meet him. I guess most of the time we don't really *meet* people, do we? I mean, we don't bother to penetrate beneath the surface and find them where they really *live*. If we tried to do that to everyone we met, there wouldn't be anyone with whom we couldn't 'go somewhere,' as Paul puts it."

"And we wouldn't waste so much time in getting to know them, either," Paul added. "Knowing people doesn't seem to be a function of time at all. If the conditions are right—that is, if both people are 'awake,'—it seems as if you know each other right away."

"Well," said Chris, who, though he hadn't said much, had been doing some heavy thinking, "I'm going to put on my suit tonight and make a good impression on Uncle Frank at our first 'meeting.' —Maybe he'd like to listen to the basketball game over the radio."

"I'm going to ask him what he thinks of Plato's *Republic,*" declared Madge, who had been immersed in that book for some time. "There are a couple of things that puzzle me about it."

"Just a couple, eh?" queried Chris, ironically.

Paul may also have been laying deep plans, but he gave no indication of what they were. "Come on, kids," he said, turning to the other two, "if we're going to catch our bus, we'd better hurry."

The noise of their departing footsteps grew fainter, and Mother, enjoying the sudden calm, leaned back in her chair and gave Father a sidewise look. "Uncle Frank is going to be a little surprised," was all she said, but Father chuckled appreciatively.

"The Cloven Flame"

Conversation is a game of circles. In conversation we pluck up the termini which bound the common of silence on every side. The parties are not to be judged by the spirit they partake and even express under this Pentecost. To-morrow they will have receded from this high-water mark. To-morrow you shall find them stooping under the old pack-saddles. Yet let us enjoy the cloven flame whilst it glows on our walls. When each new speaker strikes a new light, emancipates us from the oppression of the last speaker, to oppress us with the greatness and exclusiveness of his own thought, then yields us to another redeemer, we seem to recover our rights, to become men. O what truths profound and executable only in ages and orbs, are supposed in the announcement of every truth!

In common hours, society sits cold and statuesque. We all stand waiting, empty,—knowing, possibly, that we can be full, surrounded by mighty symbols which are not symbols to us, but prose and trivial toys. Then cometh the god, and converts the statues into fiery men, and by a flash of his eye burns up the veil which shrouded all things. . . . The facts which loomed so large in the fogs of yesterday,—property, climate, breeding, personal beauty, and the like, have strangely changed their proportions. All that we reckoned settled, shakes now and rattles; and literatures, cities, climates, religions, leave their foundations, and dance before our eyes. And yet here again see the swift circumscription. Good as is discourse, silence is better, and shames it. The length of the discourse indicates the distance of thought betwixt the speaker and the hearer. If they were at a perfect understanding in any part, no words would be necessary thereon. If at one in all parts, no words would be suffered.

—Emerson

PRACTICAL METAPHYSICS

IV: Moral Man and Evolution

THERE is that which makes all beings the same, for Being is the power to Become, and the Power to Become is equally and universally distributed. There is also that which makes each being different in its manner of Becoming. The word Evolution, in its broadest philosophic sense, may be considered simply a description of Becoming.

If we are to know ourselves, therefore, it is necessary to comprehend something of both our "unity" in Being and our "diversity" in Becoming, for we must investigate what it is that "evolves" and also why no two units of intelligence evolve in exactly the same way or towards the same immediate ends. Growth and learning are constants. All men share in a self-induced process of Evolution. The sentiment that "all men are created equal" has its philosophical root in recognition of an identical human potential for all. If, then, we can regard growth and learning as the most natural description of destiny for the individual man, this quality likewise mirrors the destiny of all men. In this sense, the destiny of the part can never be entirely separated from the destiny of the whole. Here is a basis for considering ourselves an integral part of a unified Whole.

If we establish a basic quality in man which binds him to the destiny of others, we have yet to investigate that which distinguishes him from other individual humans and from other forms of life. Why do men choose to "evolve" in so many different ways? What is individuality?

The first natural assumption is that individuality or diversity in life is fundamental in the same way as is a common potential. Without individuality, there could be no such thing as a growing, conscious interdependence among men, because there would be no individual awareness of it. There could be no love, mercy, kindness, humaneness, for these are essentially qualities of the individual. All that we see and know as diversity in evolution is based upon the presence of individuality. When men disagree upon the subject of individual free will, they are by that very disagreement proving its fact. Some independence of thought and act is always evident. Hence men have always struggled for freedom.

Unity and diversity are, therefore, the paradoxical primary realities. But somewhere there is a conflict between unity and diversity *in* man. He seeks both to draw closer to others and to maintain com-

plete individuality distinct from them, and in the maintenance of individuality there is a further division. This division is between the desire for what may be called spiritual individuality, or the integrity of private judgment, and the qualitatively different desire for personal advancement—often with disregard for what price it may exact from others. This conflict is our immediate experience of an axiomatic truth—duality. Emerson expressed it in this way:

> An inevitable dualism bisects nature, so that each thing is a half, and suggests another thing to make it whole as spirit, matter, subject, object. . . . The same dualism underlies the nature and condition of man.

Life, or intelligence, is of many varieties and degrees, and different degrees of life conceive purposes for themselves that are presently contradictory. In these terms we may seek to understand the difficult quest for happiness. Examine for a moment our own internal experience. Man strives, even though perhaps unconsciously, to mold all his actions to conform with his general philosophical view of "the scheme of things." He is not content when he exhibits inconsistencies between belief and practice. To become consistent is a consummation everyone desires. Attempts to do so represent an effort in self-discipline. Darwin recognized this when he spoke of the hope of human survival being in moral rather than animal qualities. If moral qualities can be developed, human nature must contain a *tendency* to the moral or interdependent life. Because this tendency will not develop without effort, there is also plain indication that counter influences are forcefully felt in the internal life of each individual. When Saint Paul said, "For the good that I would, I do not: but the evil which I would not, that I do," he was giving expression to a common realization of conflicting desires.

The word "evolution" has many meanings. Its most significant meaning to the individual is in terms of a struggle to attain an increasing stability of perception through wider knowledge. Every man believes in evolution. While no man in a balanced state of mind wishes to exchange his individuality for that of another, he may desire very strongly to achieve for himself the knowledge, morals, or manners exhibited by someone else. While the essential nature of individuality is unconsciously perceived to be changeless, he wishes to add to this essential something, by accretion, abilities and qualities he has not yet attained, at the expense of other qualities he wishes to discard. Man, therefore, is a fundamental believer in the duality of his own nature. For whatever species of moral judgment he may possess tends to make him distinguish between desires he

concedes to be worthy and others that he pronounces unworthy. There is considerable internal evidence to suggest the contradictory nature of desires. All men experience a conflict which may be symbolized by the terms selfishness and unselfishness—egocentricity and humaneness. When man envisions an ideal in his mind, it is the perversity of his own dual nature that makes the attainment of that ideal difficult.

It is impossible to deny that man is a creator of ideals. In thousands of differing forms, the social goal of a harmonious, cooperative group life has been presented and enthusiastically received. Men have for the most part always felt an inward admiration for the individuals who sacrificed personal desires for something having larger meaning. The concept that the righteous man "should be willing to die for his country" is an expression of the same natural moral preference for those who transcend the egocentric predicament. But it is also fully apparent that man is a creature of personal desire. His appetites for selfish indulgence, his sensuality, the impact of the biological drives for "sex, food and shelter," all tend to make him desire his personal welfare at the expense of the more "ideal" values. Emerson thus applies his concept of duality to the individual:

> Whilst the world will be whole, and refuses to be disparted, we seek to act partially; to sunder; to appropriate; for example,—to gratify the senses, we sever the pleasure of the senses from the needs of the character. The ingenuity of man has been dedicated always to the solution of one problem—how to detach the sensual sweet, and sensual strong, the sensual bright, etc., from the moral sweet, the moral deep, the moral fair; that is, again, to contrive to cut clean off this upper surface so thin as to leave it bottomless; to get a *one end,* without an *other end.* The soul says, Eat; the body would feast. The soul says, The man and woman shall be one flesh and one soul; the body would join the flesh only. The soul says, Have dominion over all things to the end of virtue; the body would have the power over things to its own ends. (Essay on "Compensation.")

Man thus is driven by the two major poles of his own nature to seek different kinds of happiness at the same time—moral or "spiritual," and animalistic. The life of the ascetic serves to make the psycho-physical organism, through thwarting of biological impulses, extremely "unhappy." Complete abandonment in animalism is also unsatisfactory, discontent sometimes reaching us through the insistent prompting of a voice we have commonly come to term conscience. This "voice," however expressed, may be simply the urge to live more than an animal life.

From this dilemma there is obviously no immediate escape. Since man is forever caught between these two forces, he must either decide that the attainment of complete happiness is impossible or seek some manner of reconciling these conflicting tendencies in a higher synthesis of meaning. Theological doctrines of "original sin" do not help us. If man is inherently depraved and at the same time inherently cursed with the tendency to wish that he were not, there is no hope to be had. If our biological evolution, on the other hand, has evolved a complex set of moral taboos which inhibit our full enjoyment of sensuality, we are at the mercy of this "moral" upstart and cannot lapse into the supposed happiness of the animal. Where may we go from here?

Let us examine, first, the exact nature of our animal desires. Freud's emphasis on the single aspect of sex is understandable if we perceive that experiences involving sex bring the total organism to its most intense pitch of biological existence. This fact may have some interesting significance, for self-perpetuation through reproduction is obviously the materially sustaining strand in the thread of evolution. It perhaps indicates, in a very general way, that the various "basic instincts" are evolutionary developments which have one meaning to the individual organisms involved, and another to nature as a *single organism*. But unless the intelligence of the individual organism is sufficient to grasp the reflection of the larger, or collective, purpose, there could be no perpetuation of species. And so with moral evolution, which is a process dependent upon the individual, and in this case, self-conscious, perception of moral values.

Organic life is never preserved through mere reproduction of a form. Preservation of species demands the presence of that "imponderable" intelligence necessary for adaptation. Physical organisms are units charged with adaptable intelligence. Qualities of the mind in man, the values both mental and "moral" about which he evidences so much concern, must be preserved if man is to be preserved. Here again, preservation must follow a creative, adaptable course. Mental formulations of ideals are forever crumbling, particularly so today during the onslaught of "science" upon "religion." Man's ideals must live, if man as man is to continue to live at all, but they too must ever be supported by improved "mutations" of the mind.

Every man seeks an integrating factor for his desires and his ideals. Desires cannot integrate ideals. Can ideals integrate desires? The conflict between the two would be discouraging—an end-

less hopelessness—but for a mediating agent, the mind. One of the most profound philosophical truths is that no two happenings, no two ideas, no two desires, are unrelated. Perception of relationship becomes understanding. Understanding of the contradictory impulses within man must be in terms of a relationship established between the contending forces. There is but one possible relating factor—the proposition that every expression of will, whether it be animal or human, expresses the consciousness of some form of intelligence in evolution. The intelligence of the body finds concentrated desire in the urge to create, to bring to the realm of experience other organisms. The "intelligence" of the sensations seeks perpetuation of sensation. But sensations cannot reach beyond themselves. Constant sensory experience of the same awareness dulls sensation itself, for all sensation is in measure dependent upon contrast. Sensation is not aware that it is not its own salvation, but man must attain just this awareness if he would be more than animal.

Self-Development

Altruism is an integral part of the self-development. But we have to discriminate. A man has no right to starve himself *to death* that another man may have food, unless the life of that man is obviously more useful to the many than is his own life. But it is his duty to sacrifice his own comfort, and to work for others if they are unable to work for themselves. It is his duty to give all that which is wholly his own and can benefit no one but himself if he selfishly keeps it from others. Theosophy teaches self-abnegation, but does not teach rash and useless self-sacrifice, nor does it justify fanaticism.

The duty of a Theosophist to himself is to control and conquer, *through the Higher, the lower self.* To purify himself inwardly and morally; to fear no one, and nought, save the tribunal of his own conscience. Never to do a thing by halves; *i. e.,* if he thinks it the right thing to do, let him do it openly and boldly, and if wrong, never touch it at all. It is the duty of a Theosophist to lighten his burden by thinking of the wise aphorism of Epictetus, who says: "Be not diverted from your duty *by any idle reflection the silly world may make upon you,* for their censures are not in your power, and consequently should not be any part of your concern."

—H.P.B.

HIDDEN HINTS IN THE SECRET DOCTRINE

(From p. 192 to p. 200, Vol. I.)

THE ASTRAL LIGHT is not in its nature truth revealing or "good." *Note 2, p. 197.* "It stands in the same relation to Akâsa and *Anima Mundi* as Satan stands to the Deity. They are one and the same thing *seen from two aspects.*" It may be said that the astral light is the next step above material concerns. It is the first field into which the seer steps in his progress, but it is dangerous because misleading, and misleading because it reverses all things, as well as being the chief reservoir for the bad or material deeds and thoughts of men. Because it is strange, new, and extraordinary, it influences those who see in it, since it presents images of a weird character, and just from its newness and vividness those who see in it are apt to consider it to be of consequence. It is to be studied but not depended upon. Somewhat as the brain has to accustom itself to the reversed image on the retina—turning it straight by effort—so the inner senses have to become accustomed to the reversals made by the Astral Light.

THE FALL INTO GENERATION is explained from *p. 192 to p. 198, Stanza VI.* Necessarily this raises the question "Why any fall whatever?" The author says: "It was the Fall of Spirit into generation, not the Fall of mortal man." Hence, if this be true, man has not fallen, but is, for this period of evolution, on the way upward. Spirit in order to become self-conscious "must pass through every cycle of being culminating in its highest point on earth in Man. . . . [It] is an unconscious negative ABSTRACTION. Its purity is inherent, not acquired by merit; hence, to become the highest Dhyan Chohan it is necessary for each Ego to attain full self-consciousness as a human, that is, a conscious Being—Man." *(192-193)* So the question, why any fall if Spirit was pure originally, is based on the assumption that to remain in a state of unconscious abstraction is better. This cannot, however, be so. When a period of evolution begins, with spirit at one end of the pole and matter at the other, it is absolutely necessary for spirit to proceed through experience in matter in order that self-consciousness may be acquired. It is a "fall" into matter so far as the fact is concerned, but so far as the result and the object in view it is neither fall nor rise, but the carrying out of the immutable

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NOTE.—This article by Mr. Judge was first printed in *The Path*, September, 1891. —Eds. THEOSOPHY.

law of the nature of spirit and matter. We ignorantly call it a fall or a curse, because our lower consciousness does not see the great sweep of the cycles nor apprehend the mighty purpose entertained.

Following the lines of the philosophy elsewhere laid down, we see that at the close of each grand period of evolution some Egos will have failed to attain the goal, and thus some spirit—if we may say—is left over to be again, at a new period, differentiated into Egos who shall, helped by Egos of the past now become Dhyan Chohans, once more struggle upward. Such is the immense and unending struggle.

States and Planes of Consciousness in Kosmos and Man, *p. 199, 2nd and 3rd par.* It is here stated that of the seven planes of consciousness three are above the entire chain of globes to which the earth belongs, and that the earth is in the lowest of the lower four. But in man, as said here, there are seven *states* of consciousness which correspond to these seven cosmical *planes*. He is to "attune the three higher states in himself to the three higher planes in Kosmos." Necessarily he must have in him centres or seats of energy correspondingly, and, as the author points out, he must awaken those seats to activity, to life, before he can attune them to the higher planes. They are dormant, asleep as it were.

First and Seventh Globes of the chain are in the Archetypal plane. *Page 200, note to diagram.* That is, that on the first globe of the chain—A—the whole model of the succeeding globes is made or laid down, and upon that evolution proceeds up to the 7th, where, all having reached the highest stage of perfection after seven rounds, the complete model is fully realized. This is distinctly hinted in the note, for she says: not "the world as it existed *in the Mind* of the Deity," but "a world made as a first model, to be followed and improved upon by the worlds which succeed it physically—though deteriorating in purity." The reader will remember that in another place it is plainly said that on Globe A man appears, but that in the second round the process changes. If we assume, as we must, conscious Beings at work in the scheme of evolution, they have to create the mental model, as it were, of the whole planetary chain, and this has to be done at the time of the first globe. The plan is impressed on all the atoms or particles which are to take part in the evolution, and is preserved intact in that plane. The seventh globe is the receiver of the entire result of evolution in each round, and transfers it once more to Globe A, where it proceeds as before, and again the whole mass of evoluting beings is impressed with the original plan. This is repeated for every round.

The Three Higher Planes of Consciousness spoken of in *third note to diagram on page 200* as being inaccessible to human consciousness as yet, does not involve a contradiction. For the attuning of our three higher *states* of consciousness to the three higher *planes* is possible, although attainment to those planes is impossible for ordinary human consciousness. The attempt has to be made so as to come into harmony in ourselves with those planes, so that the potentialities may be made active and development of new faculties made possible.

Harmonious Evolution

The universe and everything in it, moral, mental, physical, psychic, or Spiritual, is built on a perfect law of equilibrium and harmony. The centripetal force could not manifest itself without the centrifugal in the harmonious revolutions of the spheres, and all forms and their progress are the products of this dual force in nature. Now the Spirit (or *Buddhi*) is the centrifugal and the soul (*Manas*) the centripetal spiritual energy; and to produce one result they have to be in perfect union and harmony. Break or damage the centripetal motion of the earthly soul tending toward the centre which attracts it; arrest its progress by clogging it with a heavier weight of matter than it can bear, or than is fit for the Devachanic state, and the harmony of the whole will be destroyed. Personal life, or perhaps rather its ideal reflection, can only be continued if sustained by the two-fold force, that is by the close union of *Buddhi* and *Manas* in every re-birth or personal life. The least deviation from harmony damages it; and when it is destroyed beyond redemption the two forces separate at the moment of death. If during life the ultimate and desperate effort of the Inner Self (*Manas*), to unite something of the personality with itself and the high glimmering ray of the divine Buddhi, is thwarted; if this ray is allowed to be more and more shut out from the ever-thickening crust of the physical brain, the Spiritual Ego or Manas, once freed from the body, remains severed entirely from the ethereal relic of the personality.—H.P.B.

ON THE LOOKOUT

Freedom For India

With the announcement by Prime Minister Attlee that Great Britain will hand the reins of government of India to the Indian people not later than June, 1948, an epoch of Western history draws to a close. To the larger meaning of this event, the gloomy forecasts of political commentators and the cynical judgments of "realists" have little pertinence. The moral power of the Indian independence movement has been increasing for generations. This growth has been slow, but constant, since the earliest days of the Indian National Congress, a body formed from the inspiration of the Theosophical Movement, until the present. India has progressively manifested the spirit of independence throughout the past half-century and the flowering of that spirit is evident in many fields. In science, simply to mention such men as Raman and Bose is to recognize India's pioneering contributions in physics and biology. Tagore's place in literature is well known, and the contributions of Radhakrishnan to education and to the renewed interest in Eastern philosophy are widely appreciated in the West. There is little doubt that Nehru has earned for himself the right to be known as the outstanding political leader of his time, setting a rare example of the practical union of moral principles with revolutionary leadership.

Foundation For the Future

Greatest of India's sons in this epoch is Mohandas K. Gandhi, a man whose will and personal integrity reveal the true meaning of "independence," not only for India, but for peoples everywhere in the world. Fundamentally, Gandhi is a religious reformer; but he is also a social reformer, and a political revolutionary in the sense that he acts from an ultimate moral base in all human relations, bringing to the political sphere new definitions of Nationalism, Freedom, and Self-government. The energies released by leadership of this sort in Indian affairs operate through channels of egoic perception which are all but dried up in other parts of the world, and which can only prove puzzling and even incomprehensible to those habituated to think in the terms of conventional diplomacy. Gandhi is indeed the first world-statesman to outlaw the principles of Machiavelli as unworthy instruments for any human end. In this, possibly, may be seen a great event of promise for the "transition age"—a symbol of changes yet to come. If, as it is stated in the *Ocean of Theosophy*, this transition will involve changes in "every system of

thought, science, religion, government, and society," as preparatory to "an alteration into that state which will permit the race to advance to the point suitable for . . . elder brothers to introduce their actual presence to our sight," it is to be expected that the structure of habitual human behavior and the forms of motivation will be rebuilt from their *foundations*. Increasingly, as the present cycle matures, choices bearing on those foundations for the future will confront modern man, and the question to be decided, as always, will call for a search into "the principles of things," for differentiation between the real and the unreal factors in the evolutionary struggle.

Ending and Beginning

The surge toward freedom is not limited to India. The entire Orient is a giant Gulliver, fitfully stirring from his sleep of centuries, half-dreaming, half awake to the gathering momentum of the age. In Indo-China a new-born republic struggles against the shackles of French imperialism. Burma, too, is leaving the British Empire, and in the Near East the authority of the Western powers is approaching a vanishing point. The colonial empires of Italy and Japan are gone, and the United States has withdrawn control from the Philippines. China has been left to solve her own problems, and Indonesia is approaching independence. All these political events are but symptoms of larger currents of history. Whether the dying order will be replaced by another order of imperialism, or by the birth of a new spirit in these many lands, remains to be seen; the very uncertainty of the future is perhaps the best evidence that the present may be a starting point in a great cycle of moral opportunity, a time for choices that will shape the circumstances and define the issues of the momentous closing years of the twentieth century.

Practical Brotherhood

The only available *popular* solution to the political turbulence and social chaos of the present lies in the various theories of world government or world federation. This purely political theory, however, takes no account of the profoundly important psycho-moral factors of human evolution—the facts of human *differences*, which are always the source of misunderstanding and consequent conflicts between races and nations. Brotherhood is more than a formal arrangement, a political contract; fundamentally, brotherhood means the joining of the conception of human unity with a practical working knowledge of human differences, and an imaginative appreciation of

the reciprocal function of these differences in the processes of egoic evolution. To "good will," therefore, must be added something more than a liberal equalitarianism in reaction to race prejudice; there must be, that is, a considered and well-intentioned acceptance of the apparent "limitations" of others, whatever their cause, and the willingness to work constructively in the area of a true common ground, wherever it may exist. With this attitude as a beginning, the possibility for application of Theosophic principles will increase, and with it the philosophic understanding of evolutionary processes.

New Trends in Islam

It is early yet to estimate fully the many effects of World War II on Eastern life and thought. That the results have been far-reaching cannot be doubted. For one thing, reverberations of the atom bomb first dropped on Japan on August 6, 1945, will be heard in both Eastern and Western hemispheres for many years to come. Not sufficiently known, perhaps, are the new influences at work in Arab countries and amongst Islamic peoples generally. These are not without significance to those students who seek to trace the operations of Karma in current affairs. It has been noticed in Egypt, for instance, that recent years have marked a waning of previous enthusiasm for the Wafd and other political parties. One of the new organizations there is the *Ikhwan al-Muslimin,* which had for one of its original aims the reform of the social and political life of the country by a return to the principles of Islam. Similar organizations exist in other Arab countries. These believe that the necessary reforms "cannot take place on the basis of an imitation of Western social movements, but only by a return to those religious doctrines which were the animating principle of Arab civilization in the past" (London *Times,* Dec. 8, 1946). A common feature of all Eastern reform movements is an intense desire to throw off even a shadow of Western domination where that exists.

It will be interesting to see if there is a real revival of Moslem culture as part of the search for unity in the Arab and Mohammedan world. It may be the case that deleterious Western influences have substituted Mammon worship for the fidelity and devotion that characterized Islamic belief. Nevertheless, it is the fact that in the past and within the recognized range of European history, Moslems "created centres of culture from Baghdad to Cordova." (*Comparative Religion,* by J. Estlin Carpenter.) Through Syrian versions of Aristotle's works—versions actually more Platonic than Aristotelian in philosophy—Greek culture came into Western Europe. To-

day, the American University of Beirut and various English and American universities in the Middle East have succeeded (no doubt unconsciously) in persuading the new generation of Arab peoples that political independence is the first step in reconstructing the unity so ardently desired. This new outlook tends to be indifferent and tolerant in religious matters.

How far this observed indifference in religious questions may be only superficial it is not easy to say. Certainly, Mohammedanism is still a powerful world force, and it possesses its own dangerous propensities existing beneath the veneer of acquired Western ideas of a political and sociological colouring. There is an element of dissimulation, as in all popular expressions of religious belief, and, where that lives, fanaticism is never far away.

The Responsibility For Islamism

The growing demand for the unity of the Arab States in the political field is a phase of the pan-Islamism of an earlier generation, based on something more real than a political theory. As long ago as 1877, H. P. Blavatsky pointed out in *Isis Unveiled* (II, 53-4) the responsibility of schisms in the primitive Christian Church for the rapid spread of Mohammedanism before the conquering sword of the Prophet. "It was," she wrote, "the intestine war between the Nestorians and Cyrilians that engendered Islamism; and it is in the convent of Bozrah that the prolific seed was first sown by Bahira, the Nestorian monk." The intervening years have demonstrated the karmic links binding Christendom and Islam. The Eastern Question cannot be understood without reference to the theological inversion of the original principles of the Christian faith, and the malign elements in the impact of Western civilization upon Islamic peoples.

Sound Science

References have been made already in Lookout (XXXI, 140 and 283; XXXV, 88) to modern techniques in the science of sound. These advances are mainly destructive in intent and effect. No intelligent person will deny the subtle power of ordinary sound. The anti-noise campaigns of recent years in various countries have their basis in the known physical ill-effects of the cacophonous nature of a machine civilization. Men have died from nervous diseases induced by noise. Even distant noises have been known to cause mysterious illnesses. Super-sound, however, is still shrouded in sinister potentialities. Although we are being bombarded all the time by super-sounds, as these radiate outwards in all directions, without appreciable harm,

yet, when they are produced artificially in the Sound Gun, the concentrated vibrations dislocate living mechanisms. Minor effects known to men working in jet-propulsion aircraft factories are apathy and drowsiness. Madness has not been ruled out as a possibility.

The Sound-Gun

The Sound Gun is a top-secret killer. It appears to act on the principle of a simple quartz crystal, subject to violent oscillations in a small space having an outlet in one direction only. Some peace-time uses have been noted by a writer in a British newspaper (Bristol *Evening Post,* January 7, 1947). It appears that Mr. Schick, a young Australian engineer, has killed the hardiest germs by a few seconds' exposure to a type of sound gun. He is stated to have perfected a machine which, he believes, is the final answer to the problem of infected milk. A further use of the sound gun has been for emulsifying. "A vessel containing, say, oil and water, and placed in the path of a supersonic beam, is filled with such violent agitation that the oil is split into billions of tiny particles and mixes easily." In Britain, even the laundries are experimenting with supersonics, seeking a way of "shaking" rather than washing the dirt out of garments. Such a beam, too, will penetrate steel 20 feet thick.

Super-Sounds

As the writer of the article mentioned points out, there is no secret about the existence of super-sounds. Above the highest notes our ears can hear are others silent to us because the hearing mechanism of a human being cannot cope with more than 20,000 vibrations a second. The humming bird goes on singing long after it has passed what to us is its highest note, and the cricket's chirp is only half heard for the same reason. The bat can fly blindfolded by emitting from the tip of its long, pointed nose—

> a beam of supersonics vastly higher than the squeak by which human beings know of a bat's presence, and these, striking against the obstacles, send back echoes which the bat's big trumpet-like ears pick up. The echoes vary so exactly with the distance of the obstacle that the bat can judge its way within the tiniest fraction of an inch.

Up to the use of Radar, the British Navy fought the Nazi U-boats with a supersonic device which was a simple imitation of this method of the bat in finding its way in the dark.

"Atoms are called 'Vibrations' in Occultism," wrote H. P. Blavatsky, "also 'Sound'—collectively." It is not altogether strange, therefore, that research in Supersonics should go hand in hand with nuclear fission of the atom. What is not so likely to be recognized

is the fact that there is a subjective aspect of sound vibrations. This metaphysical factor goes beyond even those supersonic effects that are accepted as outside the existing range of sense-measurements. The potency of the spoken word, for instance, is generally acknowledged in the traditions of magic no less than in the mantric element of world religions.

Polar Opposites

Strange as it may seem to the casual reader, research in supersonics and nuclear fission (in both their warlike and peaceful potentialities) is not unrelated to the recent feverish interest of the Big Powers in Antarctic scientific exploration—to be followed no doubt by similar activity in the more familiar Arctic. The exploratory ships and aircraft being used in the present Antarctic expeditions are equipped with the most up-to-date scientific appliances. Their job will not be confined to the discovery of precious minerals. Nor is it without metaphysical meaning that, for the present, the Antarctic should be the goal in the journey to find extended scope for the manufacture of destructive weapons (with a polite nod at possible peacetime needs!):

> The two poles are called the right and left ends of our globe—the right being the North Pole—or the head and feet of the earth. Every beneficent (astral and cosmic) action comes from the North; every lethal influence from the South Pole. They are much connected with and influence "right" and "left" hand magic (*S.D.* II, 400 fn).
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> The two poles are said to be the store-houses, the receptacles and liberators, at the same time, of Cosmic and terrestrial Vitality (Electricity); from the surplus of which the Earth, had it not been for these two natural "safety-valves," would have been rent to pieces long ago (*S.D.* I, 205).

Occult electricity is a reality, and the science of supersonics, as it is now being developed, is but the alphabet of a language of power, known to ancient races of men, and now in the safe custody, so far as its ultimate secrets are concerned, of those Sages who have, as their sole purpose, the welfare of the world. If true knowledge is to be gained of these evolutionary forces, it will be only "through an increasing perception of the universality of all law, and the universal line of progress for every being of whatever grade" (*The Friendly Philosopher*, p. 287).

"Drastic Alteration"

Amron Sheinfeld in *Liberty* for Feb. 15 discusses the alarming long-range effects of atom bombardment:

In the cold, sober opinion of scientists, we are faced with a real threat of drastic alteration in the heredity of human beings. There is evidence that this may already have happened to a certain extent. That it will happen on a vastly greater scale is inevitable—unless we take immediate steps to prevent it. ("Whatever you write about this, you can't make it strong enough," an eminent scientist friend said to me.)

The knowledge of what atomic bombs can do to cause wholesale death and injury is too widespread to require retelling. What we shall deal with here are mainly those facts that are *not* generally known—of how human reproduction can be affected by radioactivity, not only through atomic warfare, but *through any wide-scale peace-time use of atomic energy without stringent safeguards.*

Fruit Flies and Freaks

The awarding of a Nobel Prize to the American geneticist, Herman J. Muller, Mr. Sheinfeld points out, is an indication that "the full significance" of his discovery (made in 1927) has become apparent only since the atomic bombs were dropped on Hiroshima and Nagasaki. Dr. Muller proved that by bombarding fruit flies with X-rays, the heredity of many of their offspring could be radically changed. Recent "research" established that—

whatever Professor Muller had done with flies had now been done and could be done on a staggering scale with human beings. To quote Dr. Muller: "The atomic-bomb rays are the kind that cause changes in hereditary characteristics, and at Nagasaki and Hiroshima it is likely these changes will be manifest for 1,000 years. The effects pile up with generations."

The appearance, or the *possible* appearance, of these human "freaks" bears at least an analogical connection with the prophetic statements by H. P. Blavatsky in the *Secret Doctrine* (II, 445) and in her article, "Premature and Phenomenal Growths" (THEOSOPHY V, 325). Of the advent of the new Race, she says, "All we know is, that it will silently come into existence; so silently, indeed, that for long millenniums shall its pioneers—the peculiar children who will grow into peculiar men and women—be regarded as anomalous *lusus naturae,* abnormal oddities physically and mentally."

To usher in these "abnormal oddities" by means of an atomic explosion—is hardly consistent with the "silence" of which Madame Blavatsky speaks. Yet, as every process has its natural and unnatural phases, and every counterfeit its legal "prototype," it is not impossible that we of the Kali Yuga—the age of inversions and perversions—may have destined ourselves for an artificial preview of one aspect of a new racial evolution.

Aftermaths

Ever since the civilized nations of the world developed economic ramifications and military potentialities sufficient to guarantee that almost any war would be a World War, a new dimension in mass psychology has been added to the social and moral problems of the post-war period. It is the factor of intense personal frustration and feeling of futility. In the years following World War I, writers such as John Dos Passos, Ernest Hemingway and Scott Fitzgerald dramatized the impact of war upon confused and embittered individuals—not "heroes" after the style of the Iliad, but simply men caught up in a vast, semi-impersonal complex of forces. The characters in these stories were pawns of circumstance, unhappy individuals outraged by the crassness of human life, helpless and alone in the midst of millions, with no escape from their motiveless careers except to join the blind, insensitive crowd. This literature of articulate protest fed the fires of social reform, and ran parallel to the works of historians who studied the war, its approximate causes, its processes and observable effects in the terms of social science instead of nationalist history. There was discernible, among the novelists and younger sociologists of the late 20's and early 30's, a clear current of social idealism—largely critical and analytical in approach, it is true, but inspired by genuine humanitarianism.

"Mood of Little Faith"

Today, however, the factor of frustration is far more powerful, an all-pervasive, enervating influence, producing cynicism rather than protest, anarchism rather than a spirit of reform. Surveys of public opinion following World War II demonstrate one fact conclusively —that as a nation, we are the victim of an apathy so nearly complete that it is difficult to discover the slightest sign of honest enthusiasm, just as it is a matter of lengthy search to unearth any popular literature that is not bleakly defeatist in implication. Precisely because the war for "freedom" has been "won" without making anyone either very happy or very hopeful, few modern writers have been moved to the sort of interpretive analysis that occupied the advanced thinkers of twenty years ago. The roots of our moral apathy lie deep, and the endeavor to understand the modern malaise of "I just don't care" promises little reward, either in appreciation or understanding, from the American public. Some honest spade work, however, has been done by John McPartland in *Harper's* for February. Writing on "The Second Aftermath," he compares the confused post-war optimism of 1919 with the gloom of 1947, quoting the results of

typical midwestern polls conducted by the Des Moines *Register*. This inquiry found that—

> . . . on two questions, international peace and domestic prosperity, more than half of these literate and informed citizens had either "no opinion" or thought it made no difference. On keeping peace in the world 41 per cent had no enthusiasm for either party in the April poll, and this increased to 44 per cent in the October poll. . . . Adding in the "no opinion" voters the October poll showed that 57 per cent of these good Iowa folks were unimpressed and unenthusiastic about both parties as far as peace was concerned; 52 per cent were in this mood of little faith on the subject of prosperity or depression.

No Social Fireworks

The inertia and apathy which are so characteristic today, moreover, actually existed in many subtle forms during the whole course of the recent war. McPartland writes:

> That there was to be a difference in the aftermath years was evident in the years of the recent war. We were only slightly abashed when most of us agreed that we, personally, didn't want to get shot at. There were exceptions, men anxious for combat action against the enemy—but these exceptions were regarded by most of us with suspicion and derision. Evading military service by a multitude of subterfuges provoked no general condemnation. There were no cries of "slacker!" as there had been in the simpler times of World War I. White feathers and the annoying young women who had hopped about pinning them on likely young men in civilian clothes during 1917 and 1918 would have been mildly ridiculous in 1943 and 1944. . . . The soldiers seemed to regard the disability discharges and the draft exempt with more envy than scorn.

"If You Had the Chance . . ."

It is no surprise to find this writer pointing to a similar lack of enthusiasm among civilians. "Realism," in Kali Yuga, seems to mean a stifling of all higher impulses, a callousness to any idealism, illusory or not, bringing contempt for any aspirational utterances to which others may give expression. To have principles, and stand by them, is sophomoric—"immature." Not to compromise for profit is to be out of step with the times, and to be out of step means to be alone. Only a strong man can forego the support of psychic solidarity—of running with the pack. But we have paid highly for our cynicism, as Mr. McPartland shows:

> We have learned to shrug our shoulders and smile knowingly about such things as fraud in high places, and hypocrisy of black

markets, and similar moral rot. "Well," we say with a wink, "what would you do if you had the chance?"

The Army found these traits of disillusionment and lack of interest a major problem, especially in the latter months of the war. There probably had never been an army so gently treated, or given such delicate consideration, but even Hooker's troops in the Civil War were not as loud in complaint or as sullen in dissatisfaction. Each new move by the high brass to mollify the troops was greeted with distrust and scorn; the farther back the echelon, the greater the scorn. The Information and Education section made vigorous attempts to get the troops angry at the enemy instead of the Army. . . .

By the end of the war it was plain that the only people we were really angry at were ourselves. . . . Nobody thought that this war was going to make the world safe for democracy, that this was the war to end war, or that we were going to succeed in our postwar plans. And more than half the good people of Iowa—for example—believe that no men, no party, no program will make much of any difference.

"An Unbelieving People"

Mr. McPartland's picture of American wartime attitudes may seem overdrawn. It is not, for instance, true that *nobody* believed that this war would "make the world safe for democracy," although those who did suffered from frequent qualms and vague apprehensions. A substantial sector of principled liberal opinion was convinced that the mistakes which followed World War I could be corrected by doing the job "more thoroughly" this time, and many men worked unceasingly toward this end. The *Harper's* article is impressionistic rather than studied in its conclusions. But despite rhetorical exaggerations, Mr. McPartland's major contentions will stand, for no one can deny that today the prevailing temper is characterized by indifference and cynicism. It is true, as Thomas Stokes said recently, that "we have become an unbelieving people." Reformers, as well as individuals, are frustrated by the general apathy, the unresponsiveness of the body politic.

"Too Big"

What to do? Unfortunately, Mr. McPartland offers no clue to a solution, if, indeed, there be any solution for the present state of mind in America. Possibly the first step is simply to obtain a realistic picture of the psycho-moral status quo, and then proceed to understanding its causes, as well as we can. For this first step, the simplest account may be the most accurate. The large masses of men involved

in the tightly organized production lines and battle fronts of the 1940's can hardly fail to create a feeling of helplessness in the mind of any single enmeshed individual. As a person feels himself to be a pawn, the lassitude of slavery will inevitably steal away his creative enthusiasm. "Well, *I* can't do anything about it" is actually less trite today than ever before in recorded history. From the standpoint of history, Theosophically conceived, this *is* the "psychic" outrunning the "manasic" in a continuation of the Karma of materialism—which is the convenient avoidance of responsibility on the ground that the important things are entirely "too big" for *people* to handle or even "worry" about.

The Oases of Individualism

This trend toward subjugation of the individual demands that the person who deserves the term "individualist" be "rugged" indeed. The modern individualist may reach a pinnacle of worldly power by the manipulation of socio-economic forces, but his stature will depend entirely upon those forces, and his individuality will exist only in spurious form. He may think he controls the "system," but he is still a cog, and his significance is determined by the system, instead of by his own inherent worth. Meanwhile, those who decline to forget their responsibility as *single* human beings will doubtless fail to be numerically impressive for some time to come. Fortunately, there are premonitory signs of another social philosophy which may develop as the karma of our times forces individuals to think more of responsibility and less of power. The January *Bulletin of the Atomic Scientists* publishes a letter (printed also in the January *Atlantic*) by Norbert Wiener, who is mathematics professor at the Massachusetts Institute of Technology and is considered to be among the foremost mathematicians in the world. Dr. Wiener proves himself to be fortunately maladjusted to the modern tempo.

"Tragic Insolence"

The occasion is a fellow-scientist's inquiry about a paper on "controlled missiles," written by Dr. Wiener during wartime for the National Defense Committee. In his reply, Prof. Wiener refuses to provide a copy of his paper, explaining that the development of such weapons of mass slaughter "can do nothing but endanger us by encouraging the tragic insolence of the military mind." He declares:

> If therefore I do not desire to participate in the bombing or poisoning of defenseless peoples—and I most certainly do not—I must take

a serious responsibility as to those to whom I disclose my scientific ideas. Since it is obvious that with sufficient effort you can obtain my material, even though it is out of print, I can only protest *pro forma* in refusing to give you any information concerning my past work. However, I rejoice at the fact that my material is not readily available, inasmuch as it gives me the opportunity to raise this serious moral issue. I do not expect to publish any future work of mine which may do damage in the hands of irresponsible militarists.

I am taking the liberty of calling this letter to the attention of other people in scientific work. I believe it is only proper that they should know of it in order to make their own independent decisions, if similar situations should confront them.

"NOT A SUITABLE ALMONER"

Dr. Wiener's statement, as subsequently became clear, is more than a theory; it is for him a principle of action, and was invoked by his decision not to participate in a Navy-sponsored symposium he was to have addressed with a highly technical paper on "The Problem of Gestalt." These two steps, the New York *Times* account remarked, "make him the first great scientist to announce publicly his withdrawal from military research." In an interview following the second step, Dr. Wiener—

made it clear that he has no quarrel with his fellow scientists, but that he maintains a strong disagreement. In making his point, he recalled the bombing of Hiroshima, which was done against the expressed recommendation of the scientists who built the atomic bomb, and who still believe that a demonstration on an uninhabited Pacific island might have made unnecessary the death of 200,000 Japanese.

This incident made it apparent, Dr. Wiener believes, that to provide scientific information is a serious matter, for which the individual scientist himself must be prepared to accept responsibility.

Although Dr. Wiener expressed his belief that the armed services were acting for what they believed to be the best interests of the country, he added, "By its natural purposes and the training of its men a military service is not a suitable almoner for the science of a country, even with the best of intentions.

"I have no doubt that the intentions of the majority of the people associated with this work are good, but I have also no doubt that when matters come to a close judgment, the fact that the military services are in fact military services will prevail."

Dr. Wiener has given one answer to moral apathy. There may and must be others, but whatever their specific nature, one common factor will identify them all: the assumption of responsibility by the individual.